

THE
Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XVII.

NOVEMBER, 1886.

No. 11.

THE FUTURE ATTITUDE OF CHINA TOWARDS CHRISTIANITY.

By Rev. J. EDKINS, D.D.

(Concluded from page 396.)

CONTEMPORARY researches into primitive Christianity suggest a strong contrast between recent persecutions of Christians in eastern Asia and those which took place in the Roman empire in the first three centuries.

The ten general persecutions under the emperors of Rome were imperial and official. The persecutions of Christians in China now are local and popular. The ancient martyrdoms were extremely numerous, but during the last years of the Stuart dynasty in England an attempt was made by Dodwell a leader of the sceptics to bring into discredit the authenticity of the narrative. Last century Voltaire adopted the idea of Dodwell and in writing on the Ten Persecutions of the Christians from Nero to Constantine declared it to be the result of his inquiries that they had never taken place. The Roman emperors he said were tolerant. The opinions of Marcus Aurelius were favorable to individual liberty, and it is not credible that he would persecute as certain passages in history say that he did. We must judge of the statements of historians by an appeal to probability. If events said to have occurred are violently opposed to the spirit of the times we must reject the statements. For example there are passages in the letter of Pliny the younger to the emperor Trajan and in the works of Suetonius and Tacitus, declaring that there was persecution and giving details. It is more likely that these passages were interpolated than that the persecutions took place. An opinion of this sort was very agreeable to Voltaire because he had embarked in an enterprise to establish a rational freedom of thought on the ruins of Christianity. France

honored him as a mighty man of genius, the apostle of liberty, an enchanter at the touch of whose wand the fabric of religious superstition which many centuries had admired, had perished in a moment. The fact is however that his criticism was superficial, as M. Gaston Boissier in an article on the subject of the early persecutions of Christianity, which has appeared in a late number of the *Revue des Deux Mondes* has conclusively shewn. The theory he wished to establish influenced his researches unfairly. His tendency to scepticism in religion rendered him sceptical in history also and weakened greatly the value of his results. When he comes to those parts of history, where religion enters as a factor he can amuse the unbeliever by sarcasms. He cannot pour useful light on the path of the honest investigators. His writings however have had a useful effect in this way. He has induced many students to examine the history of the persecutions of the Christians and the result has been it is now agreed that they took place as history tells, and that Suetonius Tacitus and Pliny have not been tampered with by later writers.

Our knowledge of the history of the Nestorian missions in China enables us to estimate rightly the value of Voltaire's criticisms on the facts of Christian history. He said that the discovery of the tablet as Si-an-fu descriptive of the spread of the Nestorian missions must be an invention of the Jesuits. This opinion he probably did not trouble himself in any way to confirm by evidence. It was probably with him at first said in jest and then exalted to the dignity of a hypothesis. As to the inscription we know that it is genuine. His opinion is of no value in the estimation of any one at the present time and this instance of erroneous judgment shows how little we can rely on the correctness of Voltaire in matters requiring historical research and how little we can expect him to be impartial in any matter affecting the credit of religion.

The lesson we may draw from this inquiry which has been made into the actuality of the persecutions in the Roman empire in the first three centuries is that God's providence works in our time plainly for the place of the missions. Rome became a powerful foe to Christianity almost from the first. There was no international law to restrain Rome and protect the Christians in those days and they were given up as sheep to the slaughter. China has repeatedly persecuted Christianity also but in our days the European system by which states agreeing to be friends also favor religious liberty has spread out its broad wings over eastern Asia. These countries China, Annam, Corea, and Japan are now brought into such a

position that the sting of the persecutor is extracted and a long time of legal protection may be safely predicted.

5.—*The history of religious thought in China throws light upon the hostility felt to Christianity by the Chinese literati.*

Toleration has not found its way into the law of China as the result of the progress of native thought as it did in Europe. In Europe it is the result of political struggles and political thought. Efforts made to throw off the yoke of despotism in Holland and England were successful. The result of those struggles was favourable to freedom of opinion and the doctrine of religious equality and mutual toleration was in Europe partly originated by the common sentiment of nations that had won their liberties by their own efforts and partly by the patient thinking of philosophers living under the new conditions.

In China the case is different. The most advanced phases of the political thought of Europe are brought to the doors of the Chinese literati while they are still in captivity to mistaken philosophies and heirs to a rich inheritance of persecuting precedents. If they could they would bring every thing to their standard, the standard of Confucian thought, the only one they know except the Buddhist. They must be faithful to their principles and oppose and resist religious changes, so far as they can. It is this hostile attitude that now calls for our attention. On what does it rest? Why are the literati hostile to Christianity? I propose to assign in a brief statement some of the reasons why the doctrines of scriptural Christianity when they meet the Chinese mind are opposed by them and regarded as borrowed from their own religions.

After the Confucian age, the consideration of which I omit for brevity, the doctrine of a future life and the looking for redemption soon became prominent ideas in the Tauist religion. The expeditions sent to search for the islands of the immortals in the reign of the emperor Chin Shi Hwang and before that time shew that higher aspirations, had begun to move the Chinese mind. Soon after the time of Christ, Tai shan the celebrated mountain of the Confucianists and Tauists became known as the mountain of the god who rules over life and death,* and this is the origin of the special worship at the Tung Yo miao in modern cities which embraces adoration to the judges of the souls of the dead in the Chinese Hades. Before the entrance of Buddhism the aim of Tauist ascetics was to escape death by the use of physical and moral

* *Hou han shu.* Chapter 68. Life of Hu-men, a Tauist divine.

[November,

methods, but when death occurred it was regarded as possible that the spiritual hero might have a continued existence in a higher kind of life. In those times people believed that ascetics of a very exalted excellence could ascend to heaven on a stork or dragon. China was in the first and second century very full of these legends; and the marvellous tales told in the Romance of the Three Kingdoms of distinguished Tauists are quite in keeping with what we read in the histories as having happened at that time.

Buddhism brought in new views. The belief in a western heaven was taught in Afghanistan and Cashmere in the first century before Christ. In China we first meet with books teaching this doctrine in the second century after Christ. The legend of Amida and the western paradise is first mentioned as translated into Chinese about A.D. 179. But the legend of Achobya who ruled in an eastern paradise far from this world is mentioned as translated A.D. 147. We may arrive at the conclusion that the doctrine of a future state of happiness and misery was certainly taught in China by Hindoo Buddhists in the first half of the second century. At the same time an elevated form of victory over the passions over the world and over all the temptations of the body and of the outer world, was inculcated by the Buddhists. The life-long struggle against evil is formulated morally and metaphysically by the Buddhists, and illustrated by the lives of hundreds of their saints. The Buddhists have a Buddhist holiness, a Buddhist regeneration and a Buddhist higher life and they seek after eternal happiness in the western heaven. To this was added the monastic life, giving opportunity for meditation, and mutual aid afforded by brother monks to attain greater heights of excellence in this new life.

The Tauists when they saw Buddhism working in this way adopted a similar system and established monasteries to aid in carrying to practical perfection their system of moral improvement.

Christianity when it reached China in the seventh century was classed with what was regarded as not equal to these two religions. We then read of it in conjunction with the Manichean religion and the Persian fire worship. At that time there were in China five monastic religions, Manicheanism, Buddhism, Tauism, Parsieism and Christianity. We hear of the Persian religion* in

* It is stated in the Tso chwen that B.C. 647 a human sacrifice was offered to the foreign God known as *hien* or heaven in some foreign tongue. This was done by Sung Siang-kung ruler of the Sung duchy and chief of the barons or *pa wong*, at that time. The victim was the baron of Tseng, a small state in Honan. The object of the sacrifice was to conciliate the Tung Yi "eastern barbarians," tribes then occupying Shantung. The sacrifice would be made in the usual Chinese manner not by burning but by killing and then presenting the body on an alter. It is not said by the historian himself that this was done as a religious act of reverence.

China at intervals from the seventh century before Christ. But it was not till the T'ang dynasty that the monastic communities of this religion were subjected to persecution, and they never had any very large number of converts. It was through the spread of the fire religion in Mongolia that we find Ormurd well known by both Mongols and Manchus. Christianity thus when it entered China in the T'ang dynasty had been preceded by three foreign religions. If it be asked why Christianity was not more successful than these religions it may be answered mainly because of the great popularity of Buddhism but partly also because of the ignorance of the Syrian monks. We do not know this as a fact but we may suspect it for the reason that in the account given of Nestorian monks by Rubruquis the traveller shortly before the time of Marco Polo, he censures them severely for their dissolute lives and their ignorance. This indeed was in Tartary and the missions had declined. The Nestorians of the fourth century are probably not to be compared with the Nestorians who taught scripture history to the T'ang emperors by means of paintings, but it is natural to suppose that the Nestorian missionaries whom the emperors saw were the elite of the monastery, the Tats'in si. There would have been greater results if the missionaries had been men of a more spiritual mould and culture. But if the Nestorian mission failed to reach a high degree of success that mission can never cease to be of the greatest interest to the student of missions. It taught the Chinese to know the incarnation, the Trinity, the Scriptures in 27 books, the cross and the redemption wrought upon it, the sabbath and the creation of the world. Mahomedanism came to China in the Sung dynasty, and a very large number of Turkish and Persian speaking Mahomedans entered the country at that time just as many Jews, merchants of Bokhara, then became settlers in Kai-feng-fu the capital. Both Mahomedans and Jews helped to bear witness to the unity of God. Then in the thirteenth century the first Catholic missionaries arrived

to the God *hien*. But it is stated by Tu-yü of the fourth century A. D., and he was probably right for his authority and accuracy are great, the spot on the bank of the Siu river to the south east of Kai-feng-fu where this happened, lies to the north west of Sū-cheu in northern Kingsu. Here the Tung yi had erected an alter to the *Hien shen*. It was on this alter that the slain victim was placed as on offering. This instance of human sacrifice belonged to a religion which is by later authors uniformly represented as the religion of Persia the worship of fire. Zoroaster is called Su-lu-chü. But the Persian religion which could have spread into Kiangsu in the seventh century before Christ would be of a form anterior to Zoroaster who flourished in Bactria some time before 630 when the Persian empire was established. Chinese authors say that the Persian religion prevailed specially in the country they call Kang which is Tarkkend and its province khokand. The old Persian religion before Zoroaster seems to have included human sacrifices. But this was a form of it not known to Herodotus, who assigns to it no cruel attributes.

in Peking when the Mongols were here, and were successful for a few years.

From these brief notes on the history of religious thought in China it appears that the literati of that country early became familiar with several doctrines which Christianity teaches too but in a different way. The divine consciousness has been present with them and the moral sense has been strongly developed. It was not a new thing to them to be taught that there is a supreme ruler of the Universe. Nor was it a new thing to them to hear that the soul exists after death, nor that there is a blessed land where the inhabitants are immortal. Nor was the duty of reformation of life and the doctrine of future punishments a novelty. Nor was the duty of frequent prayer, of repentance, of keeping the commandments a new thing. They had had these things before in their own religions. Consequently when they opposed Christianity as foreign they sincerely supposed it had borrowed these doctrines from those religions which prevail in China.

While therefore we ascribe the incredulity of the literati chiefly to their extraordinary confidence in the teaching of Confucius and the other ancient sages, we must not forget to estimate according to its proportion the strong conviction the literati have that Christianity has borrowed many doctrines from Buddhism, nor must the Christian advocate fail to observe that he has before him a long and patient task seeing that he must shew how Christianity came to have her doctrines, how the religions of Asia which have crept into China one by one have each resulted from human nature's needs, how Buddhism, Zoroastrianism Manicheanism, have all failed to satisfy men's requirements and how Christianity, comes as in God's method to save mankind by a true and irresistibly powerful salvation.

6.—*Examples of the way in which the literati attack Christianity.*

That which in the Ming dynasty specially drew the attention of the literati to the subject of Christianity, was partly a change in the mode of conducting the missions and partly the discovery of the Nestorian tablet. In the fourteenth century all remains of the Nestorian mission and those of Rome disappeared together and in the sixteenth century Romish missionaries again appeared. But they came not as before furnished only with breviary, crucifix and images. They came with globes, astrolabe and tables of the motions of the moon and planets. They offered to the Chinese literati an improved geography and natural philosophy. They taught them euclid and algebra. They did this in order to move the intellect of the country while at the same time they spread

before them the array of Christian doctrines and the imposing splendour of the Catholic ritual.

Just at that time the cosmogony and philosophy of the Sung dynasty was much on the wane. People began to indulge in independent speculation. A change of thought was taking place under the leadership of Wang Yang-ming (or Wang Sheu-jen). This author was a student of Buddhism and tried to amalgamate it with Confucianism. Various efforts of this kind were made at the time and amalgamation became a fashion. This seems to be the chief reason of the origination of the Shantung sects. Here too we find the fountain from which sprang that class of books written in the Ming and in the present dynasty which regard all religions as one and should be studied on an eclectic method. The public mind being in this state the Catholic missions in the sixteenth and seventeenth centuries took hold on the public mind and spread fast because the ferment of religious thought then existing was favorable to the progress of Christianity. The discovery of the Nestorian tablet attracted the interest of Chinese native scholars to the subject of the early spread of Christianity in their country. They studied the whole subject along with Buddhism which was in favor through the spread of Wang Yang-ming's new school. Ancient inscriptions attracted attention and rubbings from this monument have been on sale ever since in many Chinese cities. It has been minutely discussed in various native works, among which may be mentioned Chin shi ts'ui pien,* a large work on inscriptions, and later the geographical work Hai kwo t'u chi. The remarkably beautiful and complete monument preserved through so many centuries in its subterraneous hiding place has given to the subject of the Nestorian missions quite an honorable place in recent Chinese literature. To this may be added that several able works by Jesuit authors of an argumentative nature have been placed in the Imperial library. Among these which are ten in number stands first a work by Ricci against a Buddhist who had attacked Christianity. Ridicule is cast by the Confucianist critic on a warfare in which he says each foe attacks the other for faults of which he is himself guilty. In another work of Ricci the critic finds borrowing from Buddhism, and an inferiority in style. The disadvantage of the Christians he says is that in Europe they have had only the Buddhist books to read, and that is the reason that so much of Buddhism is found in Christian treatises.

* See 金石萃編 Chapter 102. Beside the inscription occupying 4½ leaves are eight leaves of notes and citations.

He next criticises Ricci's conversations between a Confucianist and a Christian. He says that Ricci in adducing the testimonies of the Chinese classics to the existence and government of God knew that he must not oppose Confucianism. In attacking Buddhism he showed a desire for victory in argument. But the metempsychosis of the Buddhists resembles the heaven and hell he himself teaches. He alters the Buddhist doctrine slightly but in its essence it is the same. In noticing another work he says that the Christians copy Buddhism when they teach that life and death are transitory, and that retribution for good and bad actions follows by infallible necessity and yet they refuse to accept as it stands the Buddhist metempsychosis, or the prohibition to kill and the injunction of celibacy. This is in order that they may come nearer to Confucianism teaching and excite no indignant opposition from the Confucian public. If this book be compared with Tien chu shi yi, the conversations just mentioned, it is not so utterly mistaken and false, and it shews more cunning in its compilation. The one is like the Buddhist books of prayers. The other is like the Buddhist books on contemplative theology.

The same critic proceeds to speak of a treatise by Julius Aloni on western academic training. To this book Aloni added an appendix on the Nestorian tablet recently discovered in his time A. D. 1683. The critic labors to prove that the religion of the tablet being the same as that of the European missionaries Persia must really be their country and the Persian religion that of Zoroaster must be their religion. The fact that this author should make an appeal to a monument of the Tang dynasty was a sufficient proof that his religion would not spread through the empire for there has never been an instance of this. They ought to have a firmer and broader basis. Unhappily, he adds, the literati of China since the reign of Wan li, A. D. 1600, have given so much attention to the new doctrine of the mind 心學, sin hiou and have printed so many works of Buddhist and half Buddhist logical discussions 語錄, yü lu, that they have had no time left for historical inquiries into facts by which they might hinder the spread of depraved doctrines. As to the idea working in the mind of the Chinese author when he wrote in this way it seems to be that the Christian religion was partly Buddhist and partly Persian and that the Confucianist by shewing this with the help of historical researches might prevent the spread of Christianity, for certainly, none of the Chinese literati when convinced of such a fact would accept Christianity.

In noticing a work on the soul by Pi Fang-chi a European missionary and Sü Kwang-chi a Christian grand secretary he says

the soul, anima is treated of under four heads, its nature, and powers, its value, its aptitude for the service of God, the blessedness of that service. This he remarks is just the Buddhist teaching respecting the perception of the internal better nature, by the neophyte. At that time on account of the popularity of the half Buddhist school of Wang shen jen and his colleagues the Europeans made a study of the Buddhist books and the system they advocate is the result. They wished to suit their doctrines to the taste of the times.

The missionaries of two centuries ago were under a great disadvantage in teaching science. They could only teach what was then current. They taught therefore the four elements fire, air, earth, and water, as they were received from Aristotle who again followed the Ionian school, and the Ionian school the Chaldean and Egyptian. The Chinese critic objects that there were five elements, and wood and metal were just as worthy of being called elements as the other three. Also the fact that there are five planets in his view proved quite satisfactorily and conclusively that China was right. He therefore condemns the philosophy of four elements. What would this writer say now when there are sixty-three elements? When the planets have become so numerous as they are now known to be and fire is no longer allowed to be an element because every substance may give the impression of heat if only its separate atoms are in a very rapid state of motion within a small space?

Our position at the present time is much better. Our knowledge of nature has advanced greatly and science has immensely improved. The false science of the Chinese schools of medicine, of astrology, of geomancy, of astronomy, can now be more easily shown to be wrong than was formerly possible and the Chinese can be with less difficulty persuaded to abandon their traditional beliefs. The Christian advocate at present occupies a most favorable position and Confucian criticism if it still maintains its attack must arm itself with an artillery of an entirely new and more efficient kind.

7.—The change of attitude towards Christianity adopted by the Confucianists in our own age.

The view of Christianity now held by the literati is more moderate than in preceding centuries. Till lately Christianity was a depraved religion classed with Buddhism at the best. Now it is stated in the treatises to be a religion which exhorts man to virtue and ought not to be persecuted. In the earlier published criticisms of literary men, Christianity was represented as a depraved religion. When classed with Manicheanism and the Persian religion, this classification involved its being among prohibited religions. Chinese

laws are very comprehensive. They include all possible cases and varieties of crime and leave much too great a discretion to the judge. Thus all associations for religious purposes whether Buddhist or Tauist in principle are by law prohibited. The Pai yang, Pai lien, Hung yang, Pa kwa, for instance are expressly mentioned, and the words "with every such association" are added. All are liable to severe penalties. Witchcraft is defined as the pretended bringing down of depraved spirits from the sky, the writing of charms, the use of charmed water, supporting the phoenix while characters are written with chopsticks, praying to departed sages, together with assembling disciples to burn incense. All these things are prohibited and one general sentence is added, by which all kinds of left handed teaching and heretical principle by which the people are deluded are alike forbidden. No persons concerned in such things can find shelter under the law. The penalties are clearly expressed. Strangling for the leaders. Banishment to Mahomedan Tartary for those, who aid and abet. The very act of dressing up images, to carry in procession with drums and gongs is made a crime punishable with a hundred blows and the village elder is to receive forty. Such is Chinese law which thus prohibits every new religious movement and all special assemblies for religious purposes not distinctly belonging to the three religions. This law is made obsolete and justly so by the toleration clauses in the treaties.

Hitherto the literati in speaking of Christianity and Christians have freely used such terms as Yi twan 異端, Shan hwo min jen, 篡惑民人, and 邪教 sie chiau. By so doing they have shewn that they regarded Christianity as deserving to be persecuted, for depraved instruction is illegal. Christians *must* as a duty, not to be foregone, meet in assemblies for worship and read religious books of foreign origin. In so doing they were before the age of treaties guilty of illegal acts. But the treaties have added beneficent clauses to Chinese legislation and by securing toleration to Christianity they have also by easy inference thrown a shield over all the native religious sects. Although humane emperors have issued edicts of a tolerant character and humane magistrates have agreed not to interfere with the prohibited sects, yet the law breathes a spirit of determined intolerance. The toleration clauses in the treaties are the first instance of an enlightened religious freedom and they really open up a new era under which the Christian religion may enjoy extraordinary prosperity. That I am not wrong in thus stating the severity of the statute book in regard to religious liberty, is shown by the penalties to which magistrates are liable under

whose jurisdiction religious meetings have been held. It is a case of mal-administration if any magistrate fails to apprehend the guilty parties in such cases or give them a document permitting them to hold meetings, or post a placard of a protective character. Magistrates of all grades up to the viceroy are punished with loss of rank or of salary, for the law intends to be severe on all religious meetings.

All these things shew that in future there will be a marked improvement, and that as an accurate knowledge of the situation extends among magistrates in all parts of the country the condition of the Christians must be greatly ameliorated. The magistrates have grown up in the use of a statute book of great severity, and of a legal language which is plentifully supplied with opprobrious epithets for respectable persons guilty of no crime. Every anomaly in religious belief can be branded at once with infamy by some ugly phrase. The magistrate does not readily change his standpoint nor do the people. But toleration clauses and treaty stipulations will gradually produce a soothing effect. Not only will the Christians share in this advantage but the native sects also, because administrative toleration will become more and more a habit with the magistrates when they reflect that to give satisfaction to the government they must exemplify themselves the tolerant spirit of the new era. Persecutors will have less of their own way and it will become more and more difficult for Christians to be robbed and imprisoned. Magistrates as they learn better to appreciate the new era on which China has now entered will be more willing than before to punish the persecutors rather than to aid them in annoying and ill using the Christians. New books will exhibit a more tolerant disposition in their criticisms and the improved tone of the Peking Gazette will be imitated in the works of new authors. Newspaper criticisms on passing events will help to ameliorate the severity of public comments on the foreign religion among the ever increasing class of new readers. New works prepared by European translators will help to spread liberality of opinion and both religious and scientific teaching will exercise on public opinion year by year a more beneficial control.

We have on the whole every reason to believe that Chinese legislation will become more mild and beneficent and cases of persecution diminish in number until gradually the country and its institutions shall be completely transformed under the renovating influence of the gospel.

THE PLEASANCE OF O-FANG.

BY H. A. GILES, Esq.

[Built by the famous "First Emperor," soon after his accession to power. B. C. 246. The following description is from the pen, and evidently from the imagination, of Tu Mu the poet, who flourished A. D. 803-862.]

When the Six Princes were reduced, all between the four seas became one empire. When the mountains of Szechuen were cleared, the *Pleasance of O-Fang* arose.

It covered three hundred *li* and more. It reached upwards to the sky. From the north of the Li Hill it passed, westwards, to Hsien-yang. Two flowing rivers threaded its outer walls.

Every five steps a Kiosque; every ten, a pavilion. Verandahs below, beaked roofs above; uniting here, opposing there. Round and round and in and out, like the cells of a Honeycomb, like the eddies of a stream,—many thousands, many myriads in number.

Long bridges lay over the waves;—dragons but for want of clouds. Covered bridges spanned each gap;—rainbows but for lack of rain. There, height and depth, and east and west, were equally lost to view.

In the concert hall, warm sounds like the breath of spring. In the dancing saloon, cold breezes from swaying sleeves. In one day, in this *pleasance*, even the very seasons could change.

All the fair dames, and all the great nobles, leaving palace and hall, have gathered here, for song in the morning, for music at night, under the new régime.

That brilliance of stars,—'tis the flashing of mirrors. That glory of cloud,—'tis the sheen of rich tresses. That staining of rivers,—it is the wash of the rouge-pot. That dense pall of smoke,—it is the burning of perfume. That jarring like thunder,—it is the roll of the chariot, heard from afar, and going one knows not whither, while there in all their beauty they stand, the Imperial ladies, watching the movements of a master it may never be their lot to see.

All that was precious, all that was beautiful, all that was rare, stolen from the people and piled up for years, one day to be no longer kept, was brought together here, were bronzes and jade and gold and pearls counted no better than pots and stone and clay and tiles, amid an abundance pushed to excess. But to the people of Ch'in what mattered this.

Alas ! besides one man there are countless other men ; and if the ruler of Ch'in loves magnificence, those too love their homes. Yet the latter were deprived of their all, that the former might waste it like dirt. Columns he set up, more than there are husbandmen in the farrow. Beams were laid across, more than there are girls plying the loom. Stones, more than there are grains in the Imperial granary. Tile designs, more numerous than the threads of a silken robe. Balusters, more numerous than the cities and towns of the empire; while the sounds of guitar and flute outnumbered the haggling words of the market place. No one dared speak, but all dared be angry, while the pride of the lonely monarch was increasing day by day. Then came a voice from the frontier. The enemy entered within the gates. A man of Ch'u, and a candle ; and all was reduced to ashes.

The Six States were destroyed, not by the Ch'ins, but by the Six States. The Ch'ins were ejected, not by their countrymen, but by themselves.

Had the Six States cared for their people, the Ch'ins would never have come to power. Had the Ch'ins in their turn cared for the people who came into their charge, then not for three but for ten thousand generations might their rule have endured without check.

The Ch'ins had no time allowed to grieve over the past. 'Tis we, their posterity who grieve for them. Yet if we grieve for them but take no warning by their example, verily at some future time we shall have posterity grieving for us.

EDUCATION IN CHINA.

BY REV. C. F. KUPFER.

THAT every man is his own architect can perhaps be applied to the Chinese with more certainty than to any other nation. Their system of education, their form of Government, their language, civilization, industry, and to a great extent their religions, have all been inventions of their own. That some of these have not reached their highest development is perhaps not due to the inactivity of the Chinese mind, nor to the inferiority of their mental capacity, but to their utter seclusion to all foreign influences.

The inquiry upon this subject would naturally lead us in the first place to consider the existing native system of education ; but as

this is well known to all readers I would here only endeavor to suggest some measures of improvement through the agency of mission schools. We know that the system is purely mechanic, and consequently totally inadequate for progressive knowledge; so much so, that the greater part of the Chinese student's school days are spent before he has learned any independence of thought, or even has learned the first conditions of science; Observation, Experiment, and Induction; and the quality for invention has been effectually impaired. The Chinese undoubtedly deserve praise for the success they have made with such a meagre system at their command. But ought not Christianity to step forward boldly and offer something more vital, more pleasing to the taste, and more suitable to the present demands than the methods of their forefathers? And then too, we must remember, that it is only a comparatively small proportion of this great populous nation that has access even to the existing system; and it will remain the same unchanged for centuries to come, unless Christianity can be more liberal in establishing training schools to which all who will may have access, and in which a full course in English and Chinese can be taught.

Unfortunately, the Christian world is not a unit upon this point. Some have erroneously argued that teaching English is not mission work at all, that by so doing missions are going from the Church to the world. Mainly, because students who have been educated in such schools entered employment in which they could practically utilize the knowledge gained. What an objection! I cannot better refute it than with the words of Professor Liebig: "The great *desideratum* of the age is practically manifested in the establishment of schools in which the natural sciences occupy the most prominent place in the course of instruction. From these schools a more vigorous generation will come forth, powerful in understanding, qualified to appreciate and accomplish all that is truly great, and bring forth fruit of universal usefulness. Through them the resources, the wealth, and the strength of empires will be incalculably augmented; and when, by the increase of knowledge, the weight which presses on human existence has been heightened, and one man is no longer overwhelmed by the pressure of earthly cares and troubles, then, and not till then, will his intellect, purified and refined, be able to rise to higher objects." If these words are applicable to mankind in general, how much more are they applicable to the Chinese in particular! A poor ignorant, superstitious, idolatrous, downtrodden people, scarcely enough of the comforts of this life to keep soul and body together! Should not every agency that can be used to lift them to a higher sphere be regarded a charity?

Moreover, English Christian education has a double work to do in China : A destructive and a constructive work. As long as China is left alone to educate her own youth under the present system and with the present text books, China will remain an idolatrous nation ; for with their school education paganism becomes ingrained. We may have many converts through the preaching of the word, an agency *not* to be neglected, but these alone will never incite public opinion against idolatry, because they are, as a rule, from the illiterate class. Only so far as we undermind the existing system of education and substitute it with Christian education, so far will we break down idolatry in China and no farther. The methods by which this shall be accomplished should be left to the judgment of each respective individual. Let not him who teaches in the school condemn the work of him who preaches in the chapel and by the wayside, and let not him who preaches imagine himself alone the planet and all others satellites. It is all a work of education.

If objections were waged against the inner organization of some of these schools they might be regarded justifiable ; for nothing can be more grinding and palling than to meet a student who has been in a mission, training school for six months or a year and fancies himself as wise as a sage while he cannot speak a single sentence in good English. The great fault has been in allowing students to come and go at their leisure without completing a thorough course of study. It is this that has brought reproach upon the cause. If some have not the means to complete a thorough course, the missions had better aid them than turn them out, or even allow them to go, with less than half an education.

Who would regard it unnecessary for a Chinaman, in whatever employment he may be engaged, to have a thorough knowledge of the English language and thus have access to the great flood of Christian literature ? What disadvantage would it be to a merchant or mechanic to known the principles of logic and the elements of geometry, to be able to lay firm hold of the past, embody the present and anticipate the future development of objects about him ? What disadvantage would it be to him to have a general view of human progress, to know the outlines of the world's history, to know that the civilized nations are the nations of thought, skill, and wisdom, and to know the manners, customs, and social usages of past ages ? What disadvantage would it be to Christian missions if every conceited Chinaman could be brought to know that outside of the "Middle Kingdom" there are other kingdoms more civilized and more aggressive than his own ? If he could be brought to see through the present facts of science that the old views which he and his forefathers

have held are self-contradictory? What disadvantage would it be to any one to have at least a systematic and symmetrical Epitome of the sciences?

But let us direct our attention more especially to the professional class, to the teachers who are to teach in our schools and colleges, and to the preachers who are to stand as watchmen upon the walls of Zion. If our day schools shall assume a higher grade, which is undoubtedly desirable, we must look to our training schools for teachers to give the impulse. If we want our preachers to preach logically and intelligently we must give them the best possible advantage we have at our command. For who would deny that a Chinaman does not need as much mental discipline as any European student to form clear, accurate and scientific ideas? If it is important for the Clergymen of Christian countries to be able to read the Bible in the original that they may enter more deeply into the spirit of the same and understand more fully with what reverence the name of Jehovah was spoken of by the chosen people, how much more important is it for the student of a heathen country who neither understands the origin nor the spirit of the Bible? If it is desirable for us to soar up by the aid of the telescope on steady pinions and ascertain the place of the sun and moon in the cosmos, to separate their real from their apparent movements, to learn that the stars themselves are worlds and the earth on which we live is only a speck in the great ocean of space and that the one God is ruler of them all, how much more desirable is it for a people that is haunted with superstitious ideas as the Chinese are? If it is necessary for the Christian world to man itself with the science of geology against its rationalistic assailants that it may prove the Mosaic cosmogony true how much more necessary is it for the student who from his youth was taught that Panku, a man with a rat's head and body like a serpent, was the first man, and as ages passed by developed more and more until he reached his present form? If we for our own enjoyment, regard the study of the science of beauty as practical aid for our appreciation of the beauties of the external and ideal world, why should we not aim to exalt this most agreeable form of mental activity among the Chinese students? If we, as Christians, welcome every ray of light that makes intelligible the soul's phenomena, should we not be more anxious to illuminate the functions of the souls of this morally disordered people that is living in the ways of sin and death? If we regard it of vital importance to know what the actions of our bodies are, and how we can maintain them in a healthy condition that we may avoid injury by improper treatment and exposure, should we consider it of less importance to bring this knowledge to a nation living in filth and vice

without the wisdom to maintain health and keep the mental powers unimpaired?

Science and Religion must go hand in hand. A certain writer says: "Religion without science is writing a history without facts; science without religion is a biography without a subject," and again: "Religion without science is a pyramid without a base; science without religion is a pyramid without an apex." That education should be conducted, in a heathen country in particular, on a strictly religious basis, and that the text books should be even of a more religious character than those used in American or European schools, I trust all will admit. But who shall do it? Shall Secularism? Let the Church decide!

(To be continued.)

SOME PERSONAL REMINISCENCES OF THIRTY YEARS' MISSION WORK.

BY REV. R. H. GRAVES, M.D., D.D.

(Concluded from page 391.)

IN 1865 we succeeded after several unsuccessful attempts in renting a house for a Dispensary at Ng Chau which was the first station occupied in Kwang Sai province. We had daily preaching and attended to the numerous patients who came for medical relief. As many of the patients who came down the Cassia river spoke Mandarin, my assistant and I studied that dialect that we might communicate with them. By the terms of the lease I could not have my residence in the house but I stayed there for a week from time to time. The spirit of opposition was lived down, and we had quiet possession. There was much prejudice against foreigners as the Portuguese coolie agents had a lorcha flying a French flag anchored at Ng Chau. This vessel was a dépôt for the coolies, some of whom were kidnapped by the unscrupulous coolie agents who went every where and as they were paid a certain sum for each coolie they stopped at no tricks to entrap the unwary. This coolie trade flourished first at Whampoa where it was carried on in American ships chiefly, and then at Macao where it began and where the greatest atrocities were committed. The man *Pastor* fired on villages on the west coast and murdered and kidnapped men in the most approved style of the African slave trade and after having been tried for murder at Hongkong and acquitted on a legal technicality was returned there as Consul by Peru. By the efforts of the British Government a decent system of emigration was organized and the horrors of the coolie traffic were abated. For some years this coolie trade was one of the greatest obstacles in the way of our missionary work. When we travelled in the country we were

looked on with suspicion and regarded as agents for collecting coolies. So we were obliged to circulate tracts warning the people against the coolie agents not only from motives of humanity, but that the gospel message might be received from us.

Our dispensary and preaching place at Ng Chau was kept open until we were driven away from there in 1871 during the *Shan Sin Fan* excitement. Many patients were attended to annually, and I was permitted to baptize a few converts—the first two I baptized in a natural baptistery by a clear stream among the hills near Ng Chau. Our hearts swelled with gratitude to God that for the first time the waters of another province were thus sanctified by being used as the symbol of the new birth. The Government Examinations were going on and as we passed along the streets we were exposed to the taunts and jeers of the students, but I felt that we would gladly bear the reproaches of men, if God would but give us souls for our hire.

In August 1866 in company with Mr. Albert Bickmore, a naturalist, now superintendent of the museum of Natural History at the Central Park New York, I visited Kwai Lin, the capital of Kwang Sai. We were some two weeks on the journey.

I visited the cities and towns on the route talking to the people and distributing books. We found that at Peng Lok and above the Mandarin dialect is spoken as the general language of the people. On our way up I met with an incident which shows how God in His Providence sometimes prepares the hearts of men to receive the gospel. As I was talking to some men in a shop a blind man in the next house, which was separated by a bamboo partition only from that in which I was, overheard the conversation. After I had returned to the boat he came feeling his way with his stick and said he wished to talk with me. As he sat with me in the boat he said "I want you to tell me about this Saviour you were speaking of—I am an old man now, my wife is dead, my children are all dead and I know I must go soon. I am a sinner and know I deserve to go to hell, but O ! I do not want to go to hell. I have tried all our systems and priests but can get no rest. Will this Saviour save me ? "

I was much impressed with his earnestness and docility, and tried to explain to him the way of salvation through a crucified Saviour. After teaching him to pray I knelt down with him and committed him to that God who is infinite in compassion and will not turn away any soul that comes to Him in truth. On our arrival at Kwai Lin we found the whole city in a stir. Placards were posted up threatening the most condign punishment to any one

who would rent a house to the foreigners, or sell them food, or receive their books. Another paper enumerated the evils of the Tien Chü K'au (*Tien Chu Kau Shap t'ai ok*).

The excitement was so great that we did not think it best to venture in the streets, especially as Mr. Bickmore wished to go on to Hunan Province overland, but an assistant distributed many books in the shops, and I gave away numbers from the boat.

Crowds of people came to our boat and little boats made good sums by ferrying the people back and forth to get a sight of the foreigners. There were some stones thrown, but no harm was done. Mr. Bickmore left in a chair next morning on his overland journey and I returned to Ng Chau in the boat. The poor boatman, I afterwards learned, suffered for taking us; for the gentry burnt his boat, and I subsequently found that no one dared to take me up the Cassia river again. I made a map of this river between Ng Chau and Kwei Lin, a copy of which was deposited with the Branch of the Asiatic Society at Shanghai. I brought back the seeds of the Pterocarpus which tree now grows abundantly on Shamien. Mr. I. J. Roberts was the first missionary to visit the San-on District. I went there soon afterwards and continued my tours there until I secured a chapel in the district city in 1869. We sold many books and had good congregations. On my return to America in 1870 I left a native assistant in charge of the chapel there. The Wesleyans and the Presbyterians subsequently obtained a foot hold in this section of the country. The work among the Hakkas has been carried on chiefly by the German missionaries having their head quarters at Hongkong, but Rev. A. Hanspach of the Berlin mission established himself in Canton and worked from this city as a centre. He had a school here, but spent much of his time travelling in the country. No one of the missionaries was more self denying nor spent more time in country work. He was attacked by robbers several times and received some spear thrusts in one of these encounters. He gave special attention to educational work and his method was novel. He tried to introduce Christian books into the heathen village schools paying so much (\$1.00 a year or so) for each pupil who could pass an examination on these books. Some of the teachers became Christians, and he set up Christian schools in many places. Mr. H. and his assistants visited these schools and preached in the villages from time to time. I do not think this system of grants-in-aid to heathen schools proved a success, and it has since been discontinued by the Berlin Mission. Some medical work by a trained native practitioner was also done in connection with the work of Mr. H. and his successors. This

[November,

Hakka mission work has grown to be the most prosperous in point of numbers of any in Canton. The Central Training school here under Mr. Hubrig and his associates is in some respects the most efficient educational establishment in Canton. The country stations of this mission are in Fa Ün and Tsing Yuen Districts north of Canton, at Nam Hung on the northern border of the province and in Kwai Shin District on the East river. Another work among the Hakka's is conducted by the London Mission in the Pok Lo District. This too was begun in connection with Hongkong, but for much of the time has been under the oversight of Dr. Eitel, Mr. Ridges, Mr. Eichler and other members of the mission residing in Canton. In this mission less attention has been paid to school work.

The Wesleyan mission having established themselves in Fat Shan and gathered together a little Church there under the labors of Mr. Selby, put up a bungalow there which was the first mission residence in foreign style built outside of Canton by the missionaries located here. Mr. Selby travelled much in the country and finally settled in Shin Kwan on the North River where his mission have now one of their most flourishing stations. Ch'an Ts'ün an important mart south of Canton has also been occupied by this mission. A work sprung up at Tsung Fa some two days' journey North East of Canton in connection with our mission which has some interesting features as illustrating the method in which the Gospel should spread in China. One of our Canton members who is a hatter by trade on a business journey to Tsung Fa told the gospel story to one of his customers there. This man believed and after a while came to Canton and applied to me for baptism. As he had not yet taken down his idols though he had ceased to worship them I declined to baptize him at once. He returned home and put away his idols and told others of the truth. After a few months he and some others were baptized. The work went on until some twelve or fifteen had become Christians. One of our native preachers and his wife visited the neighborhood and were welcomed by the believers. As he left I urged him to teach these Christians to engage in some form of Christian effort and to subscribe toward it. They decided that they would try to build a meeting house. Some subscribed money, others materials and others labor. They wrote a joint letter to the Canton Church asking us to help them. We got up a subscription and raised the funds needed. A building committee was appointed and the ground bought, and a chapel was begun. I did not advise the building of the chapel and would have preferred their undertaking the partial support of a preacher for their neighborhood, but the principle of self-help was the main thing I wished to see,

and as they were enthusiastic about the chapel I did not discourage them, but helped them by a contribution. My own view is that the Christians had better meet in the houses of the members until a Church gets too large to be accommodated there. Besides, the building of a chapel attracts too much attention and had better be deferred until the neighborhood has been thoroughly evangelized. My fears were realized in this case. The heathen especially those of a powerful clan, several members of which had become Christians, began a persecution against the little company of believers. The chapel walls were torn down, and several of the Christians had to flee for their lives. The old man who was the first believer was taken to the Yamén and imprisoned and severely reprimanded for becoming a Christian, but was finally released. I visited the Magistrate armed with a letter from our Consul and some reparation was made for losses and a paper put out permitting the building of the chapel. Here I must state a sad fact which shows what difficulties we have to contend against in the Chinese. The old man whose house was beset during the troubles put in a false claim for damages saying he had lost a sum of money. He afterwards confessed to the falsehood, and was excluded from the Church for lying, but subsequently showed signs of true repentance, and was restored to our fellowship. We now have a chapel and eighteen members connected with this station.

Our work on the North River is in the Tsing Ün District whose people are noted for their insubordination and roughness. We occupy two stations here one at Shek Kok an important market town and one at the district city. Both of these places were opened by means of the medical work. The first believer at Shek Kok was a fine old man who kept a little shop. He showed much boldness in confessing Christ. On the Lord's day he hung out a board inscribed "*Kam yat lai pai*" (to-day is the sabbath) at his shop door. When he was baptized he wanted to be baptized in the river in front of the town on a market day that all his neighbors might witness his confession. The native preacher who administered the ordinance however dissuaded him from this lest there should be a disturbance made. The "West Coast" i.e. the seaboard between Macao and Hainan suffered much from the Macao kidnappers during the days of the coolie trade, and much opposition to foreigners prevailed in K'o Chau and the vicinity. After this excitement had somewhat died out and the disturbances created by the Kwong Sai rebels who held Ko Chau for some time, had been quieted, we began a work in this South West section of the Province, which had hitherto been unoccupied. The work sprung

up, as that at Tsung Fa had done through native efforts. A man and his wife who had first heard the gospel at Shiu Hing moved to Ko Chau as the man had a position in a *Yamén*. He had family worship and invited others to attend. A woman, whose husband was a Peking man and a writer in the *Yamén*, was converted and came to Canton and was baptized. Her servant girl was also brought to Christ. This woman met with much opposition from her husband, but remained a true, earnest warm-hearted Christian. She felt much interest in her native Ko Chau and gave her money freely to aid the gospel. She died suddenly at Shiu Hing under strong suspicions that her husband had compelled her to take poison.

The fact of our members in Ko Chau being so anxious to have the gospel preached there led to the Canton Church sending and supporting an assistant in that region. We had chapels at Ko Chau and Mui Luk for several years, and some four or five were baptized from this section, but the work was not very encouraging and the assistants were needed elsewhere; so the stations were given up. Much seed however was sown and we hope we may see some fruit in the future. Two more of the "Lower Four Departments" (Ha Sz Fu) have been occupied of late years, the island of Hainan (K'ing Chau Fu) by the Presbyterian Mission and Pak Hoi (*Lim Chau Fu*) by the English Church mission.

LITERATURE.

Our Chinese Christian literature has grown up almost entirely during the past thirty years. When I came we had only a few tracts by Mr. Milne, Dr. Bridgman and others; of these "The two friends" and a translation of some of Burder's "Village Sermons" both by Milne are almost the only ones which have survived. The popularity of the former point to a great want in our tract literature, viz. good narrative tracts and books. All our colloquial books, all our commentaries and most of the aids for learning the language are the product of these three decades. Mr. Piercy of the Wesleyan mission will be long remembered as giving us excellent colloquial translations of the Peep of Day and Pilgrim's Progress; he and Mr. Charles Preston of the Presbyterian mission, as leaders in the colloquial work in New Testament translation, and Mrs. Collins, for her translation of the "Bible Stories." These pioneers have since been followed by others.

Dr. Chalmers is well known as a scholar in Chinese literature.

My own literary work has been chiefly in the book language though my first work was a little colloquial catechism which was one of the first colloquial books published. This and a summary of

Christian doctrine in book language ("Sing Shai Iu Iu") were written to supply a felt need. As I preached in the villages and market towns I felt the want of a small book to leave with the people which would give them in a compact form a permanent statement of the substance of what they had heard.

In distributing the Scriptures we felt the need of some short notes to help the people toward understanding them. Messrs Roberts, Gaillard and I therefore undertook to prepare some. Our plan was to publish Luke, Acts and Romans in this way, giving the people an account of the origin of our religion, of its first proclamation and of its doctrinal teachings. I prepared the notes on Romans and published them in 1860.

For some years the country work, medical work and the pastoral work occupied all my time. When the union colloquial version of the New Testament was planned, Romans, Hebrews and the Pastoral Epistles were the portion assigned to and translated by me. As revised by the committee of final revision these form part of our present colloquial New Testament. After my return from America in 1872, I spent my time in the study in selecting, composing and translating some 300 hymns which form our present Baptist Hymn Book, and also got out a little book of children's hymns. The next work undertaken was Notes on the Parables, which was published in 1877, and has been found quite useful, having been translated into Mandarin Colloquial and published in the North and also (with the term for God altered) in Foochow.

In 1879, I published a little work on Homiletics called the "Preacher's Hand book" speaking of a call to the Ministry, composition of sermons, &c. The articles on Bible Plants and Animals in Dr. Williamson's Teacher's Bible, or "Aids to understanding the Bible" were prepared in 1882. I also prepared the Geography of Palestine in the large and the abridged form for the Text Book Series projected by the Shanghai Conference of 1877.

Besides I have written several little tracts on various subjects.

For some years my spare time has been given to the preparation of a Life of Christ, or a short commentary on the gospel narratives. If my life is spared I hope to finish this work some time this year.

In order to produce literary work of any permanent value one must not only have a taste for it, but must have a good knowledge of the people gained from mingling with them and acquaintance with their modes of thought. Mere knowledge of books is not sufficient. Of what value the few books mentioned may be time alone can prove. Let it be remembered however that the earlier missionaries labored under many disadvantages and tried to prepare

books as they were demanded by the different stages of the work. Some of these, however imperfect may have served a good purpose at the time though they may not be needed in the future, and may be superseded by works of greater value. May we not hope that most of them may be superseded by books on the same subjects prepared by converted Chinese? Let names and books be forgotten so the cause is advanced.

CIRCULATION OF BOOKS.

In the earlier days we gave away all our books. When Dr. Speer visited Canton ten years ago after an absence of twenty-five years he told us how the missionaries in early times would walk for a long distance through the streets of Canton and feel encouraged if they found four or five men who would accept a book. When I came they were often refused.

Even whole Testaments were freely given away. The "Million Testament Friend" started, I believe, by John Angell James, placed in the hands of the missionaries immense numbers of Scriptures for gratuitous circulation, far more than there was any real need for and many were stored away and injured by dampness and white ants and many more were given away where they would do but little good. Still if only 50,000 did good the expense would perhaps be justified. As time went on misconceptions were corrected. The idea that the Chinese are a reading people was found to be quite fallacious, and it was discovered that comparatively few could understand a high book style; then the Tai Peng rebellion disorganized society, and a generation of young men grew up who had very little schooling. So further experience showed us that it was wiser to sell our books and at the same time it made the work of distribution easier; as it prevented a rush of the crowd to get the books. There are, no doubt, serious objections to the present plan of selling books, still it is an improvement. My own opinion is that it is well to combine the two plans and give away sheet tracts occasionally and sell the others. In one point I think the practice of selling books has led to a bad result. In old times we spent most of our time and energy in the oral preaching of the gospel in the country: now I am afraid we are apt to be content with having sold so many tracts. Nothing can take the place of the Divine plan of propagating the Gospel by the living voice of the living man. The plan of selling books could not have been adopted much earlier than it was without injury to the cause we love. I have no doubt the Providence of God has guided us in our movements. Still we must not "count ourselves to have already attained or think that we are yet perfect," but must show our wisdom by

adapting ourselves to the varying circumstances we see around us. Our *object* must not be missed in the pursuit of a *plan*.

DANGERS.

None of the Canton missionaries have lost their lives or been seriously injured from attacks by pirates or robbers, or mobs except Mr. McChesney of the Presbyterian mission. Some of us have had experiences of danger from these causes. Mr. Hanspach has already been mentioned. To have stones and clods thrown at us is no uncommon case, but it is annoyance rather than injury that is intended. Only once have I been attacked by robbers. In the autumn of 1865 when returning from a visit to our out-station at Wu Chau in Kwang Si we fell into the hands of a band of robbers. We were coming down the West River below Tak Hing when suddenly a boat filled with armed men shot out from a little cove. It had a swivel on the bow and contained some fifteen men armed with swords and pistols. As soon as the boatmen saw them they dropped their oars and cried out in fright, I immediately went out to see what was the matter. When the pirates saw me they stopped for a while as they had not expected to meet a foreigner. After speaking to one another they concluded to come on. So they pointed the cannon at me, and one of them stood with a lighted match over the touch hole ready to fire the piece if I had made any show of having fire arms. I stood still until they came up.

One of the men at once jumped on top of my boat and stood there as a look out, lest any other boat should come to our relief. The leader came up to me and began to search me while the rest went inside my boat and began to strip the Chinese of their good clothes and to take off our things into their own boat. I told the leader I had but one dollar and if he would wait I would get it from my trunk. I had left my watch at Shiu Hing and had no more money as we were returning from Wu Chau where I had taken money to pay the rent and the salaries of the assistants. The man went inside with me where I found the pirates trying to break open my trunk. I told them I would open it if they would let me. As I opened it to get the dollar the men began to take my clothes. I told them that they had better leave them as they would only betray themselves if they either wore or pawned foreign clothes. So they dropped them at the command of the leader. They took off my blankets into their boat. As I had my little step-son on board and feared he might suffer I asked the head man to give me back a blanket. He went into the boat and threw all of them back to me saying "Here, take them." As they were taking off the rice pan (wok) from the boat people I asked the head man not to leave the

poor people without any means of cooking their rice. He said "Let it alone then" and gave it back. They took our oars, but left us one damaged oar of their own, so that we could not row fast enough to give any information on them and yet would not be altogether at the mercy of the currents in the river. We escaped with no personal injury but with the loss of all our food and many other things. We were attacked soon after day light and got nothing to eat that day until near noon. A friendly mandarin loaned me a dollar (\$1.00) which enabled us to get some rice. But my little step-son who sometimes had epileptic attacks was thrown into a convulsion from the fright as the pirates drew their swords on him and threatened to kill him if he did not tell where the money was. He never recovered, but died in a few days after I reached Canton. Once when travelling on the East River the house in which I was staying was broken into, and my stock of medicines and food and the clothes of the Chinese were carried off, but I had my money and clothes in my valise which I alway use as a pillow in traveling in the country, and so they escaped. With these two exceptions I have never been robbed while traveling in China.

CLASS INSTRUCTION.

Our commission is not only to disciple all nations, but to teach them to observe all things that Christ has commanded. This work of training our converts and especially our assistants is one that cannot be overlooked without injury to the cause of Christ. It is not numbers so much as faithful, well instructed witnesses that we need especially in the early stages of the work when men will judge our cause by the character of our converts. Hence I have always given much attention to this training. There are some advantages to be obtained from a continued course of study and it will doubtless be needed in an advanced stage of the work, but following Christ's example, I think that especially during the earlier period of mission work here, it is better to combine study with work.

Hence I have had our assistants gather into a class for one month in each quarter to study the Bible. Our plan is to go over all the New Testament in detail, and the historical portions and some of the prophetic portions of the Old Testament during a three years' course. In the Old Testament only the main points are dwelt upon. The other two months are spent in work. Besides the helpers I have also had those among the members who can spare the time to come occasionally; for we need well instructed laymen as well as preachers in our native Churches. By being acquainted with the mental habits, the industry and the piety of

these students we can get an idea as to who among them may prove useful as assistants.

SCHOOLS.

Schools have from the beginning occupied a large place among the missionary efforts of some Churches.

They gradually extended until Canton was noted for the number of its day schools and especially for its girls' day schools. The Chinese willingly paid nominal sums up to \$1.00 annually for the education of their children in mission schools. Of late there has been a set-back, but it is to be hoped we will before long get back to our former position. As a mission, our Baptist mission has not placed much confidence in schools as an evangelizing agency. Our strength has been given more to the public preaching of the word.

When we have a Christian community, of course we should see that the children of our members have a Christian education. Schools are also sometimes useful as an entering wedge in a town or village, but in my opinion they belong to the second stage of mission work. I would make an exception with regard to girls' schools, as youth is the only time in which we can reach many of the females. They cannot attend our chapels as the men do, nor can the women generally read our books as the men can. Then ladies can only work in schools and in house to house visiting.

The question is not "are boys' schools useless?" but "how can a man exert his energies to the best advantage?" To my mind the answer is clear, and I would say decidedly, "by the apostolic method of preaching the gospel," other work is by the way.

Boarding schools for girls have existed from early days. Mrs. Ball was among the first to have them in Canton. Mrs. Happer had them for some years. In 1872 Miss. Hattie Noyes took charge of this department of the work in the Presbyterian Mission and established a school which has been one of the most successful in China under her care, and that of Misses M. Noyes, Crouch, and Butler. Some hundreds of girls and women have passed through this school and a number of them have made a profession of Christian faith while sixty have been employed as Christian workers in teaching schools, or visiting the families as Bible women.

The English Wesleyan Mission has also given much attention to female education, but especially in the direction of efficient day schools. In the Baptist mission Misses Whilden, Stein and Young and Mrs. Graves as also the Presbyterian Mission have done good work in the day schools. Much good seed has been sown in the schools. A few have joined the Church from the girls' day schools,

very few I think from boys' day schools. More, especially the children of Christians from the boarding schools. Dr. Legge, after a long experience in schools told me that as a means of gaining converts he considered them a failure. We may certainly hope for a favorable opinion of Christianity from the pupils and in some cases they may become Christians in after years.

WORK FOR WOMEN.

The work among the women has made great advances, especially during the last fifteen years. The first regular Bible woman was employed in 1863, and public meetings for the women were begun then. The visiting of the women in their homes by the ladies and the Bible women and gathering passers-by into wayside chapels has proved a remunerative form of Christian effort and not a few have been gathered into the Churches by these means. In our mission much work has been done at the Aged Women's Home, and a number of the women there have professed their faith in Christ in their old age.

As few of the women can read, the work of training Bible women to work among their own sex is an important one. Miss Noyes, and on a smaller scale Mrs. Graves have given much time to this work. The Bible Women's Work is an encouraging one, but one that involves much self-denial and bearing of reproach for Christ's sake. Gathering the women passing by into wayside meeting rooms is a practice that should be used more than it is. Bible women's work among the country villages should be largely extended. This has proved an invaluable adjunct to other labors in Swatow and elsewhere and should be carried on in connection with all our country stations and in the neighborhood of Canton to a much larger extent than it is.

MEDICAL WORK.

Any notice of Mission work at Canton which would omit an allusion to Medical Work would be very imperfect. Here the Ophthalmic Hospital was opened by Dr. Peter Parker fifty years ago, and here soon afterwards was organized the Medical Missionary Society which has been the parent of similar societies in Europe and America. Thirty years ago the old Hospital at *San Sau Lan*, back of the Foreign Factories, was under the care of Dr. Kerr, who also had charge of the Presbyterian Mission Dispensary at *Tsing Hoi Mun*, while Dr. Hobson had the management of the London Mission Hospital, known as the *Wai Oi I Kun* at Kam Li Fau. The war came on in the autumn of 1856 and all this medical work was broken up. After the war Dr. Kerr reopened his hospital, first at *Tsang Sha* and then moved it to Kuk Fau, where the

present fine accommodations are found and the noble work is carried on. Nearly a million patients have participated in the benefits of this institution. The *Wai Oi* Hospital was reopened after the war under the charge of Dr. Wong Fun and others and in 1865 became a branch of the Medical Missionary Society's Hospital under Dr. Kerr.

My own connection with medical mission work has been in a humbler sphere. Being the son of a physician, and having received some medical training preparatory to my mission work, I have utilized my knowledge by opening dispensaries at new country stations. My first efforts were confined to vaccinating the children on my country tours. When I settled at *Tai Sha* I began dispensing medicines and performing minor operations. This was continued at *Shiu Hing* for a number of years and afterwards at *Wu Chau* in *Kwang Si* province and at *Sai Nam* and *Sz Ui*. In my tours also I frequently dispensed medicines. The expenses of this work were defrayed through the liberality of the Medical Missionary Society. I regard Medical Work as the most important adjunct to the direct work of saving souls. It alone has direct Divine sanction in the Scriptures, and experience has proved that it is a most important aid, especially in the work of opening new stations and removing prejudices. I should never be content to employ it, however, apart from direct religious work. All the miracles of healing wrought by Christ and His apostles had a moral object. Though the relief of suffering is a good thing in itself it should never be dissociated by missionaries with religious work. Though it may be the part of wisdom to smooth the way for the gospel we should never be lacking in that faith which teaches the gospel plainly whether men hear or whether men forbear. I would never therefore open a dispensary without a preacher, or unless we had a man who would combine in himself the skilled doctor and the faithful witness bearer for Christ.

HEALTH.

The health of the missionaries and of their families is far better than it used to be. In former times we all lived in Chinese houses and had very few of the varieties of food we now have. There was no condensed milk no tinned goods. Foreign flour and butter were not easily obtained.—I have gone for years without butter; pork and rice being the substitute for bread and butter. Nearly every summer we had deaths in the mission circle; I have known five or six in one year. In these personal reminiscences I would record with gratitude to God the fact that during these thirty years I have never cost the mission one cent for medical attendance, medicines

or trips for health except the voyage home. This is due to several causes. In the first place I have been gifted with a good constitution, then having been single for much of the time I have had no family to need care; again, being a doctor I have known the importance of keeping well or removing any ailment by dieting rather than by medicine. In the rare instances where medical advice has been called in for my wife or myself it has been rendered gratuitously through the kindness of the physician, or I have paid for it and the medicine out of my own pocket. I have seldom been so ill as to be kept from my usual work. I am speaking only of the past. What may await me in the future I know not, but I am persuaded that as long as the Lord has any work for me to do He will give me strength to do it.

CHARACTER OF CONVERTS.

The character of our converts has been raised to a higher standard than formerly. Though from the first there have been good earnest men connected with our Chinese Churches, there were also many in early days, when native helpers were few, and were much in demand, who attached themselves to Christianity from mercenary motives, or from a love of novelty. Now, as the number of our members has increased men see that to be a Christian is not equivalent to eating the foreigner's rice. Our knowledge of Chinese character has increased by experience and I think that most Churches are more careful about receiving members than they were. Then a generation of the children of Christians, brought up under Christian influences is now coming forward to occupy the important places. Self-help and self-support among the members have developed very much as the Churches have increased in numbers and in a knowledge of Christian duty. We now have Churches supporting their own native pastors and carrying on other forms of Christian activity. Our members subscribed liberally to aid the sufferers from the Shantung famine and from the persecutions and floods in our own province.

PERSECUTION.

The most notable event in the recent history of Canton missions has been the persecution of native Christians and the destruction of our chapels during the insensate Franco-Chinese war. The anti-foreign excitement caused by the killing of an unoffending Chinese by Logan, a drunken Customs' employee, culminated in the riot of September 1883 and the burning of part of the foreign settlement, by a Chinese mob. Before the subsequent excitement had subsided the unjustifiable action of the French in Annam and China raised the Anti-foreign feeling to the boiling point. This

was utilized and encouraged by Commissioner *Pang Yü Lin* and his coadjutors, and directed against Christianity in general. As a result eighteen or twenty Protestant chapels were injured or destroyed and the native Christians robbed and persecuted. Our girls' schools were broken up, our work interrupted, and we ourselves were in so much danger that we could not venture into the streets of Canton. As I have already described these trying times in the Nov.-Dec., number of the *Chinese Recorder* for 1884, page 445, I will not repeat the account here. Previous to these events, in the autumn of '82 a mob hired by the gentry destroyed our dispensary and preaching place at Wu Chau. Messrs. Simmons and Noyes visited Wu Chau in December, but were stoned and mobbed, the magistrate being unable to protect them. No apology nor indemnity has been given by the Chinese authorities for these outrages though three and a half-years have elapsed since they were committed. Recently Mr. Fulton and family have been driven out from Kwai Peng in the same province and had all their property taken and their houses burned. The turbulent character of the masses of South China is taken advantage of by the gentry to vent their hatred against Christianity, and the officials, even if they had the will dare not offend the literati. These literary men are the counterpart of the Scribes and Pharisees of Our Saviour's time. We need not despair of them however. An increasing number of them accept our books at the Triennial Examinations, and light will at last break in even upon their dark prejudiced hearts. "A great company of the priests became obedient to the faith" after our Saviour's death and many of the Pharisees were enrolled among the disciples. Let us hope that hereafter some of the bigoted literati may be brought to the truth.

In conclusion I would say that a retrospect of the past leads us to thank God and take courage. There has been progress in all directions, as there should be. I could speak of other points of interest, and in this brief summary have omitted many things that might have been put on record. The younger missionaries have entered upon the labors of the older, and begin their work from vantage grounds gained in the past. In the future, others and especially we hope, native missionaries will go still further and thirty years hence the cause which we love will be as far in advance of our present attainments as it now is in advance of what it was thirty years ago. For this let us ever labor and pray, and God's blessing will rest upon us, and prosper us.

Correspondence.

DEAR DR. GULICK.

* * * * *

I take the liberty of asking you to serve as Chairman of a committee of four, the three other members being Doctors Reifsnyder and Griffith of Shanghai and Park of Suchow.

You will please receive our votes for election of delegates, there being three names on each paper, sent you; count the same; and publish the result. A simple majority in each case indicating the election. I would suggest that medical missionaries either going home or at the present time in England or America should be our candidates. * * * * *

Yours cordially,

W. R. Lambuth,

Peking.

Canton, China, October 14th, 1886.

TO THE EDITOR OF THE RECORDER.

In the October number of the *Recorder* there have been some names suggested of those who might act as delegates to the international medical association which meets at Washington U.S.A. next May. Allow me to mention the name of Rev. Peter Parker, M.D., who now resides in Washington, as one who might well represent us as medical missionaries. He was for twenty years a medical missionary in China and the founder of the Canton Hospital. He is at present the President of the Canton Medical Missionary Society; His living in Washington would make it convenient for him to attend and his past work certainly recommends him as one most fitting to represent the cause of medical missions.

It is certainly important that the cause be represented and that as strongly as possible. I remain.

Very Sincerely Yours,

J. M. Swan, M.D.,

CANTON HOSPITAL.

TO THE EDITOR OF THE CHINESE RECORDER.

DEAR SIR,

Circumstances have made me for a time, the companion of an agent in the employment of the British and Foreign Bible Society. Day by day I have preached and he has sold Scriptures to crowds at markets and theatres, and day by day both he and I have been annoyed by one and all of the Chinese remarking on the smell the books have. I have had to stop the declaring of spiritual things, to explain that the smell arises from the composition of the ink, which the metal type employed in the printing renders necessary. When made, the explanation seems right enough, and is sometimes well enough received, but this is only sometimes. Many seriously suppose that the books are drugged and sold cheaply to injure peoples eyes, and over a large extent of country the impression prevails that reading the "*smelling books*" causes headache. This suspicion is unfortunate and I am of opinion that double or three times the number of sales could be secured by using books printed in the ordinary Chinese style with wooden blocks and ordinary Chinese ink.

If the home society does not know this, surely its agents in China do, and whatever possesses them to go on printing books which defeat the purpose of both the Bible and Missionary Societies by raising suspicion in the minds of the natives? Better far to sell a less neatly printed book, with no smell, than the metal type editions which are very neat but very suspicious in the eyes and noses of the Chinese. If I am right in supposing that Mr. John's version is printed on wood and does not smell, I shall try to secure the use of his edition in my district till I can get Kwan Hua gospels printed on wood.

Yours truly,

Missionary.

BUFFINGTON SEMINARY, SOOCHOW.

Buffington Seminary is a Boys' Boarding School, conducted on the same plan with many similar institutions in other missions in China. Pupils not younger than ten years of age, as a rule, are received into the school, and are required to give a written agreement with approved security to remain in the school till the course of study is completed, or until the principal of the school may see fit to send them away. Board and tuition are, as above stated given free while the pupil provides his own clothing and bedding. Formerly when it was difficult to get boys to come to a school under the charge of a foreign missionary clothing and bedding were also provided from mission funds. But now, in most places, the confidence of the people as to our motives, has been, or is being

established, and they are beginning to appreciate to some extent the value of the education we give and hence there are generally more applicants for admission to our schools than we can receive. This state of affairs is now making it possible to go a step further, and require pupils to contribute something, though small in amount towards paying for their board. The rule in Buffington Seminary now is that pupils entering hereafter shall pay fifty cents a month towards their board. The actual expense of boarding a boy in the school is \$1.50 per month, teacher's salaries and incidental expenses being extra. Several boys are now in the school under this rule and others have promised to come shortly.

The advantages of this system are, first that boys are kept constantly under Christian influence, and away from the demoralizing influence of heathen homes, during the greater part of their school days, and the period of the formation of character. They are therefore much more likely to become true and intelligent Christians than mere day pupils. Second, they can be retained in the school longer, and thus make further advancement in education, and become more thoroughly indoctrinated in the truths of the Christian religion, than day pupils. Of course we have to guard against a mercenary spirit, but this is a factor that has to be taken into the account in all Christian work in every land.

Such a school as Buffington Seminary proposes to be is a necessity in our work not only to give western education to the people in general but principally to educate native agents for mission work—preachers, teachers, medical assistants, &c. An effective native agency cannot be secured without a school like this. The very best native helpers in all the missions in this field, are those who have been educated and trained from boyhood in mission schools.

But while the most important work of the school is, and ought to be, the training of native helpers, it is very desirable, and also a legitimate object of missionary endeavor to offer the benefits of Western education to the people in general, without regard to whether or not they will be active workers in the evangelization of the country. Hence this object has been kept in view for several years, and I have during that time been constantly working to attain it, as intimated above. Of course, as in purely evangelistic work, so in educational work, the foundations have to be first laid, and our work is now, and will be for some time, mostly elementary in its nature. But evidences of China's awakening appear on every hand, and the time is sure to come when our mission schools will be powerful factors in the enlightenment and salvation of this country.

A. P. PARKER.

Our Book Table.

Mr. Dyer Ball, of Her Majesty's Civil Service Hongkong, has given to beginners in Cantonese Colloquial, a small book of twenty-seven pages, entitled *The Cantonese-made-easy Vocabulary*,* as a companion volume to his "Cantonese Made Easy," which was published two or three years ago. While not free from errors, and there are a number of repetitions which the author will no doubt omit in future editions, this book will prove useful to persons desirous of learning the Cantonese dialect.

The use of the mark "I" instead of repeating a character does not add to the beauty or utility of the work.

The author goes a little out of his way to disparage the work of his predecessors in dictionary making. He warns the student against believing that 呢個, *ni ko*, means "this;" he says, "it is nothing of the kind although all the dictionaries say so." After giving his opinion as to how the mistake arose he adds; "and all subsequent dictionary makers have followed, like sheep, their leader." At least one dictionary maker,—S. W. Williams,—must be excepted from that "all," as he says that 呢個, *ni ko*, means "this one," "Williams' syllabic Dictionary page 630," and "Tonic Dictionary of the Canton Dialect" pages 167, 329. See also,

"A Chinese Dictionary in the Cantonese Dialect" by Rev. E. J. Eitel, page 268 for another exception.

The Rev. A. Foster B. A. of the London Missionary Society, Hankow, has prepared a CHINESE PRIMER.† The design of which according to the prospectus "is to provide a course of easy progressive reading lessons in Chinese for the use of adults who have never learned to read, and especially for the use of Christians of this class, that by means of it they may be helped to acquire sufficient knowledge of the written character to enable them to read their Bible."

The plan adopted is as follows,— Each exercise or lesson gives ten new characters which are placed at the head of the page and in the sentences below, examples are given of the use of these characters. No character is introduced in any sentence which does not either occur in the exercise to which the sentence belongs or in some previous exercise. The characters employed are all of them of common occurrence in native books, and nearly all of them are continually to be met with both in colloquial mandarin and also in the book style. At first only such characters are given as are simple in form and can be easily remembered, but gradually more complicated ones are introduced." The

* The Cantonese-made-easy Vocabulary: A small dictionary in English and Cantonese, containing only words and phrases used in the spoken language, with the classifiers indicated for each noun, and definitions of the different uses of some of the words when ambiguity might otherwise arise. By J. Dyer Ball, M.R.A.S. Etc. of Her Majesty's Civil Service Hongkong. Hongkong: Printed at the China Mail Office, 1886. Shanghai, Kelly & Walsh.

† Published at the Hankow Depôt of the Religious Tract Society.

plan is, as will be seen, admirable and has been well carried out, and the result is a book useful not only for the class intended, but also for beginners of all ages. It strikes us as being a book that would help young missionaries in acquiring a knowledge of the language. As the characters are in the square writing style, the book would serve as a good "copy book" for those who wish to learn to write Chinese. The first lesson might be more interesting if some of the numerals had been allowed to hold over for one or two lessons their place being supplied with nouns and verbs.

The Author of **CHRIST Versus KRISHNA*, has undertaken not only to prove that Christianity is older than Hindooism, but that the latter is derived from the former. He says; "So far from Christianity borrowing any of its light from the mistaken ancient Hindooism, Hindooism has really received its first inspiration from Biblical Christianity," Further on he expresses the

hope that his readers will "rise convinced of the leading fact, that the blessed Holy Religion of the Bible is THE ONLY ANCIENT RELIGION, and has claims which ingenious imitations and perverse misrepresentations can never possess." The style is rambling, but not uninteresting. The author succeeds in bringing forth a great number of parallels between the lives of Christ and Krishna; in all of which the greater purity and holiness of Christ are manifest. Although in many cases the parallelism is rather far fetched, still the similarity is sufficient to justify the inference of a common origin. In his anxiety to draw parallels the author neglects to properly establish his statements concerning the comparatively recent origin of Hindooism, and thus greatly weakens his position. There are very few opponents of Christianity who will not gladly admit the similarity of the religions in question. They will not, however, be as ready to admit the later origin of Hindooism.

* **CHRIST VERSUS KRISHNA;** A brief comparison between the chief events, characteristics and Mission of the Babe of Bethlehem, Judaea, and the Babe of Brindabun Mathurapuri: with a concise review of Hindooism proving its derivation from Christianity, by L.A. Sakes, M.D., B.M.S., Jubbulpore. Printed and published by F.T. Atkins, at the "Railway Service Press," Allahabad. For sale at the Presbyterian Mission Press, Shanghai.



Editorial Notes and Missionary News.

The Annual Meeting of the Ningpo Mission of the American Presbyterian Church, North, was held in Shanghai during last month. All the members of the mission, on the field, were present with one exception. The stations of this mission, in the order of their occupation are as follows:—Ningpo, Shanghai, Hangchow, Soochow and Nanking. The Foreign force consists of ten men, ordained ministers, and their wives and two single ladies; one family has been in America several months. During the meeting of the Mission, Mr. Lyon, formerly of Hangchow, now assigned to Soochow and Mrs. Judson of Hangchow, returned from the United States; Mr. Lyon leaves his wife and family in the home land.

The following statistics of the work of the past year may be interesting to our readers. Boys' Boarding Schools, 3 with 82 pupils; Girls' Boarding Schools, 3 with 75 pupils; and 25 Day Schools, with a total of 725 pupils, 515 being boys and 210 girls. There is one training school for women with 30 pupils. Total No. of pupils in all schools 912. There have been 60 additions to the various Churches, but deaths, and removals and other causes, reduce the net increase considerably. The present number of communicants is 870. Upwards of \$750.00 have been contributed by the native Christians to self-support and missionary work.

From the statistical view of the Church Missionary Society's Mission's 87th year we gather the following. Foreign Missionaries; Clergy, 230, lay 38, and ladies 20. The total force of laborers native

and foreign is 3,863. 2,739 adults have been baptized during the year, and 42,717 communicants are reported. There are connected with the mission 1,868 schools and seminaries, with 69,256 pupils. Stations occupied 271.

From the summary of the Foreign Missions of the American Presbyterian Church, North, 49th Annual Report, we gather the following:—Foreign Missionaries, ordained 172, lay 29, ladies 297. Total force native and foreign 1,515. Additions during the year, 2,533. Total No. of communicants 20,294. There are 461 schools of all kinds with a total of 24,144 pupils. Stations occupied, 103, with over 400 out-stations.

The following is the answer of the General Assembly of the American Presbyterian Church, North, to the memorial from the Canton Missionaries, connected with that body:—

WHEREAS, There has come before the General Assembly a memorial from our missionaries in Canton, China, indorsed and urged in overtures from the Presbyteries of Cincinnati and Washington, respecting, the inhuman and unchristian treatment of Chinamen by mobs in various parts of the land, which treatment most plainly is a violation of the first principles of justice and morality, as well as repugnant to the gospel of Christ, and is also calculated to endanger the property and lives of missionaries and other Americans in China, and to retard the growth of Christ's Church there; therefore,

Resolved, 1st, That this General Assembly, in accordance, we are glad to be assured, with the general sentiment of ministers elders and members of our churches on the Pacific Slope, view with utter reprobation all such acts of lawless violence against helpless foreigners in our land; and we recognize the fact that our government is bound not only by the ordinary laws of humanity and by plain treaty obligations but also by consideration of what is due to our citizens resident in China, to protect the Chinese among us, and to redress the great wrongs which mob violence has inflicted upon them.

Resolved 2nd, That the Assembly warmly commends the action of the brethren on the Pacific Coast, who even when exposed to sore obloquy and threatened danger, remembering the demands of justice and humanity, and the golden rule of our Lord, have stood up nobly in the defense of the rights of the oppressed.

Resolved, 3rd, That we urge our ministers and people to do all within their power to create a state of public sentiment upon the subject that shall discourage all future outrages against law-abiding strangers, in our midst, and shall secure to all men, without distinction of race, all that is fair and right according to the laws of the land and the law of God.

Resolved, That a copy of this deliverance be officially sent to the Chinese ambassador at Washington, engrossed in the Chinese language; also that a copy thereof be transmitted to the President of the United States, and to our missionaries in China.

MEDICAL SOCIETY.

The Shanghai Medical Missionary Association, held its first meeting on Saturday, October 23rd. The following Officers were duly elected:—President, E. M. Griffith, M.D., Vice President, H. W.

Boone, M.D., Secretary and Treasurer E. Reifsnyder, M.D. A Committee was appointed to frame a constitution and Bye-laws, and to report at a special meeting to be held Saturday October the 30th.

MR. GEORGE MÜLLER IN CHINA.

During the last few weeks many of our readers have had the very great pleasure of listening to the earnest addresses of this man of faith and prayer. He has spent two weeks in Shanghai speaking Monday, Tuesday and Friday of each week and twice on Sunday. His addresses have been delivered to large and attentive audiences in the Union Church, the Masonic Hall and the Temperance Hall.

The last meeting was held in the Old Union Chapel at the London Mission and for the native Christians, the Rev. Wm. Muirhead, interpreting. This large chapel was well filled, notwithstanding the rain and it is to be hoped many caught the spirit of this saintly man.

He says:—

I do wish in my inmost soul that the Church of God at large knew more the power of prayer and faith in these our unbelieving and skeptical days; and among various other reasons why I am traveling from country to country throughout Christendom, I have also this particularly in view, that by seeking to bring back professing Christians to the Bible, I may likewise thus strengthen their faith."

Mr. and Mrs Müller have left Shanghai for a visit to the river ports and on their return expect to go to Japan.

Dr. Edkins proposes a few canons for rendering proper names in Chinese as follows:—

1.—Since the Chinese rhythmus in prose is usually pervaded by a love for sentences of four words it is well to render all long names with four words as far as possible. This arrangement allows the *ictus*

to fall on the second and fourth syllables. Alexander is 亞列散達. The ictus on *li* is very light. It falls strongly on *ta* for which 大 may be used.

2.—Since the letters b, d, g, exist in the old middle dialect as spoken at Shanghai, Soochow, Hangchow, Ningpo, it is well for translators who reside in mandarin speaking localities to give some attention in their selection of characters to this circumstance and to choose for the European b, d, g, such Chinese characters as are pronounced with b, d, g, in the locality occupied by the old middle dialect.

3.—The shorter rendering is *caeteris paribus* the better. This canon should be remembered when rendering long words the syllables of which have short consonant as finals. Do not make a new syllable out of this short consonant. Omit the *c* in Victoria and the *ck* in Frederick. Four syllables are quite enough.

4.—The rule to use characters with as few strokes as possible is a good one, but it must be modified when tradition, usage and esthetic suitability require a peculiar character. For Athens 亞典 is not so good as 雅典 because 亞 implies

inferiority while 雅 means elegant and classical. We ought to be careful in choosing a name for a country which produced so many master pieces of literary art as Athens did.

5.—In certain cases the first character may be used for the whole. Thus the emperor Augustus may be spoken of as 奧古斯都 or as 奧帝.

6.—Political reasons should be allowed a place when selecting characters. We take 奧斯馬加 willingly for Austria because it is in a treaty and represents new historical and national conditions. We cannot so willingly take 日國 for Spain because 西班牙 is in common use, and 日 is already in use for Japan. But it is in a treaty for Spain and has official authority.

7.—Strict uniformity is not essential in all cases. Where two forms for one name are both used extensively by good authority the translator may take his choice or use both. We need not ignore or taboo any name which has respectable authority. Egypt is 埃及 or 伊及.

Mr. Plumb kindly sends the following "Statistics of the Foochow Conference of the M. E. Church."

		This year.	Last year.	Increase.
Members	...	2032	1869	163
Probationers	...	1018	887	81
Missionary Money	...	276.92	162.63	114.29
Beneficence	...	128.02	76.43	51.59
Support of Pastors and Presiding Elders	...	930.48	754.88	175.60
Church Buildings	...	389.78	1,224.92	835.14*
Local Purposes	...	435.01	213.77	221.24

Mr. Plumb writes:—"We had a good Conference, and the work is encouraging." There seems to be no disturbance anywhere and no special obstacles to the progress of the truth. We hear of much less persecution and opposition from

the heathen. I think the Chungking riot has already produced good fruit, judging from the proclamations which have come down here from Peking favorable to Christianity.

* Decrease. This decrease is owing to no aid having been given this year by the mission and last year the amount was unusually large.